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## THE NEW YEAR\*

This season of the year was chosen for the initiatory ceremonies . . .; and the greatest of these, the Ancient Mysteries in other words, so far as ancient Greece and Western European countries were concerned, took place at the time of the Winter Solstice and for two weeks thereafter, these two weeks culminating 14 days after the day of the winter solstice in what the Christians called the Epiphany, adopting a term from the ancient Greek Mysteries, for this term means 'the appearance of a god.' And what does this appearance of a god mean? It does not mean exactly that some outside deity showed itself to the postulant, but that man's own inner god brought forth through long months of purification and training, manifested itself in splendor through the physical vehicle or body of the postulant, of the initiate; and this initiatory ceremony culminated in what the earliest Christians, adopting this Greek mystical term, called the Epiphany.

This took place on the 6th of January. The winter solstice in the time of Julius Caesar, at the time of the reform of the calendar under his direction, helped by the Alexandrian astronomer, Sosigenes, and by the Roman scribe, M. Fulvius, took place on the night of December 23, and the morning of December 24; and two weeks after that brought it to the 6th of January. Of course the natural astronomical beginning of the year is that day when the sun begins his northern journey; and this is the day of the winter solstice, which in our time, due to changes in the man-made calendar which we still use, falls on December 21; so that fourteen days after that brings us, in our modern period, to January 4.

This day, January 4, commemorates the greatest ceremony of the Ancient Mysteries, the greatest event in the life of a great seer and sage, being the manifestation of his own inner god, clothing him with solar splendor, so that his own inner divinity shone out through his very face and he became 'clothed with the sun,' resplendent with solar light. . . .

These greatest Mysteries were connected with astronomical phenomena—straitly connected with the Sun, and the Moon, and the planets Mercury and Venus. And on this last fact reposes the secret meaning of the Christmas Festival, the initiatory period beginning with the winter solstice, and continuing for fourteen days later, when the Moon became full, even as, when the ceremony was first instituted, the Moon stood new at the Christmas-time, as that period is now called . . .

\*Extracts from an address by Dr. G. de Purucker, reported in *The San Diego Union*, December 31, 1928.

The time of the New Year is a sacred one. Nature helps and aids us. Resolutions formed at this time have a spiritual force greater than at any other time of the Sun's cyclical journey. Through the twelve months all Nature is preparing for the rebirth of the coming year. Man's whole nature likewise sympathetically responds in instinct and inspiration, in desire and in wish, to the preparations that Nature herself is making. So, along these lines, friends, let us form new resolves to make this coming year a better one than the last.

## THE SPIRIT OF H.P.B.

B. R. MULLIK

The new year is a good time to be faced with challenge. And here we have it: As individuals, or as members of a group, lodge, or society, have we held loyally true to the original principles and teachings of Theosophy as first given by H.P.B.? Have we stood fearlessly against what we recognize as tendencies and acts that can result in decadence and degeneration within the Theosophical Movement? To what extent have we failed? These are questions not to be shirked in frank and open answer. Dr. Mullik, who among other accomplishments has recently completed the arduous task of abridging H.P.B.'s first great work *Isis Unveiled*, to be published soon by The Theosophical Publishing House, Adyar, India, speaks out in the following article reprinted from *The Theosophist*, August 1977.—EDS.

To revitalize the Theosophical Society, and make it a fit instrument for bringing about the desired changes in the world and human society, it is essential that the spirit of H.P.B. be revived. When we survey the history of the Theosophical Society during the last one hundred years, we find that the original spirit of H.P.B. has either been watered down, compromised or forgotten and set aside.

To read the life of H.P.B. and her writings it becomes abundantly clear that she was a merciless fighter against

## MEDITATIONS—4

In a garden of sunflowers every flower turns towards the light. Why not so with us? . . . The earth passes through its definite phases and man with it; and as a day can be colored so can a year. The astral life of the earth is young and strong between Christmas and Easter. Those who form their wishes now will have added strength to fulfill them consistently.

—H. P. Blavatsky

all that was false and untrue in the world outside her and inside her, and in that fight she knew no compromise. She was ready to take any risk and suffer any consequences.

As Christianity was the dominant religion in the nineteenth century and was trying to suppress other religions, it became a special target for H.P.B.'s attacks. "... this volume is in particular directed against theological Christianity, the chief opponent of free thought. It contains not one word against the pure teachings of Jesus, but unsparingly denounces their debasement into pernicious ecclesiastical systems that are ruinous to man's faith in his immortality and his God, and subversive of all moral restraint. We cast our gauntlet at the dogmatic theologians who would enslave both history and science. . . ." (*Isis Unveiled*, Vol. II, iv). But the theological and ecclesiastical systems of every other religion would have met the same fate at her hands, as all have in the course of time debased and corrupted the original, pure teachings of their founders.

H.P.B. dealt with the scientists of her age in an unsparing manner. "The scientists have now become despotic. They try to keep the people away from the tree of immortal life and within the world of perishable matter."

This fighting and uncompromising spirit against the outer world of sham and hypocrisy was equally and as forcibly directed towards the inner world of man, where his transient and unreal personality attempts to dominate and suppress the permanent and real nature of his immortal soul. To give back to man his original dignity and purity, and restore the god in him in the place of authority, the place which has been usurped by the animal within him, H.P.B. in the most unequivocal terms declared that there can be no compromise between the two; only one of them can remain in authority. They are not equal partners; one is definitely subordinate to the other, an inferior partner.

"The body is the sepulchre, the prison of the soul, and many Christian Fathers held with Plato that the soul is *punished* through its union with the body. Such is the fundamental doctrine of the Buddhists and many Brahmanists too. When Plotinus remarks that 'when the soul has descended into generation (from its *half-divine* condition) she partakes of evil, and is carried a great way into a state the opposite of her first purity and integrity . . .' he only repeats the teachings of Gautama Buddha. If we are to believe the ancient initiates at all, we must accept their interpretation of the symbols. And if, moreover, we find them perfectly coinciding with the teachings of the greatest philosophers and that which we know symbolizes the same meaning in the modern Mysteries in the East, we must believe them to be right." (*ibid.*, Vol. II, p. 112)

. . . the spirit of H.P.B. was a fiery one, fighting fearlessly against dogmatic religion, despotic science and the enemy within, the serpent of the self. It was a spirit of no compromise on all fronts. Such a spirit is slowly disappearing, and is being replaced by docile compromise.

In the Society's relations with the outside world, the fighting spirit of H.P.B. has been replaced by the principle of 'Live and let live,' which is characteristically an Indian or, rather, Hindu way of life. Perhaps the fact that the Society's Headquarters are in India has been responsible in bringing about this change. The Society started with a rather aggressive attitude, which is characteristic of the West, against all sham and hypocrisy. Instead of pointing out fearlessly and boldly the various superstitions and corruptions which still persist in various religions, it simply praises all of them as grand and beautiful and perfect, so that the followers of the religions may also repay the same compliment to the Theosophical Society . . . This was not the spirit in which H. P. B. founded the Theosophical Society. She mercilessly exposed falsehood wherever it was found, and hit at it very hard out of her love for humanity which was being duped and exploited.

In the sphere of the battle which each man has to fight within his own self, a new spirit of compromise has pervaded the Society, which has begun to look upon the soul and the body as equal partners, whereas in all ancient religious philosophies the emphasis is on the fact that the body should play the inferior and subordinate role to the soul . . . Attempts are being made in the Theosophical Society to give it the same status as a soul . . . It has become a fashion with some theosophists to say that actually there is no difference between the two. If one reads H.P.B. rightly, and all the ancient religious philosophies which she quotes to support her conviction, this was never her attitude.

Whereas H.P.B. combined within herself the best characteristics of the East and the West—the boldness of the East to stake all for the unfoldment of the soul, and the aggressiveness of the West against all evils prevailing in the outside world, a tendency has come into the Theosophical Society of combining the weaker characteristics of the East and West—the eastern spirit of compromise with the outside world, and the western approach of compromising with the physical body. It is time that the spirit of H.P.B. were revived.

May this Society once again become a fit instrument in the hands of the Masters of Wisdom and be more effective in its second century of operation for the good of humanity.

## THEOSOPHY—

### Doctrine of Ancient Wisdom

DORITA GILMOUR

In response to a request for "something on Theosophy" from Victoria, B.C. newspapers, the following by the former President of the Victoria TS Lodge appeared in January of last year in *The Daily Colonist* and *The Victorian Times* of that City.—Ebs.

Theosophy is a Greek term meaning Divine Wisdom, said to be the synthesis of religion, philosophy and science. During the Dark Ages this wisdom was only taught in secret to dedicated pupils, but during the last century it became available to all seekers after spiritual

truth, and its promulgation was intended to act as a counter-balance in our present age of scientific materialism.

Two main teachings are stressed in Theosophy—Reincarnation and Karma. Reincarnation means the successive births of every individual in a new human body, on this earth, birth and death following each other like waking and sleeping so that a period of activity is followed by a period of rest and assimilation. Karma, meaning 'action', is the law of cause and effect, action and reaction being equal and opposite.

Put into practical terms, these two doctrines, called twins since one cannot be considered without the other, supply a rational and satisfactory explanation of what appears to be gross injustice in our lives. Obviously we are not born equal, either physically or mentally, and our sense of justice demands a better explanation than laying the blame on the will of God or Fate.

If we realized the real implication of the Biblical injunction that "with what measure ye mete, it shall be measured to you again" and if we applied this in our thoughts and actions, the quality of life would be immeasurably improved, eventually permeating the whole fabric of society.

A belief in reincarnation, which is accepted by two-thirds of the world's population, would remove the fear of death, putting it in its proper place as a part of living, a door into a new state of consciousness free of the limitations of the physical body.

During the period between physical lives, the immortal man, the undying individuality, assimilates the experience and lessons of the life just ended, so that when the time comes to enter a new body again, he will be wiser and better able to cope with life's problems as they arise.

Theosophical students revere all the great teachers and sages of history, as examples of what is possible for every individual. "I have said, ye are gods and children of the most High."

The third basic idea in Theosophy is that of the unity of all life and human brotherhood as a fact, not a sentimental opinion.

We are very aware today of the interdependence in the chain of life in the kingdoms below man. Theosophy always taught this, but in addition includes mankind. We are all parts of the greater life, sparks of Divinity, united like the fingers of one hand, and we have learned that when one finger is injured the whole hand suffers.

These three basic ideas are the foundation of Theosophy and can be grasped even by a child, although the deeper reaches of the philosophy have given great minds their fullest scope and will satisfy the spiritual longings of those who are gradually turning away from self-centered materialistic living.

## Review Article

### Reincarnation Through The Ages

JALIE N. SHORE

*If a man die, shall he live again?—Job*

Technically the book before me for review\* may be called an anthology — "a beautiful word from the Greek," as the editors say, "meaning a gathering of flowers or a choice selection of writings." But the compilers prefer to think of it more as a "symphony of ideas with overtones of harmony" that unify the literary examples bearing witness to the belief in reincarnation through the ages, with historical background and appreciative editorial commentaries that connect the eras and may indeed lead to a "journey toward self-discovery." This plan the editors have adopted makes for clarity. It puts into sequential order for the readers the eras, the light-bringers, and the literature that belong together. All are testimony to the ageless belief in reincarnation that, like the Phoenix, rises again and again to bring new life to the inquiry about it. It invites consideration of the idea and explains well some technical points of the teaching of reïmbodiment.

Reading this truly splendid book is like traveling in a cosmic caravan through the desert sands of time with precious cargo for ports of call that are ages apart. There are generous excerpts from the Vedas, the Puranas, the Bhagavad Gîtâ, the Sutras, the Book of the Dead, to name a few for the antiquities; the teachings of Pythagoras, the Greek Mystery Schools, Heraclitus, Pindar, Herodotus, Socrates, Plato, and Aristotle for the Greeks; Cicero, Caesar, Vergil, Apollonius of Tyana, Plutarch, and others for the Romans. The literary listings go on through the Neo-Platonists, the Gnostics, on to the Middle Ages, and the Mystical Movements like the Knights Templar, Free Masonry, and the Rosicrucians. The German philosophers and poets contribute their splendid logic and rich, intuitive reflections. Spinoza and Leibnitz are brought into focus. Engaging samplings from the pens of Voltaire, Franklin, Fielding, Hume, Kant, Frederick the Great, Goethe, Heine, Tolstoy, Kierkegaard, Melville, *et al.* are presented. Passages from the literary works of Emerson, Theoreau, Bronson Alcott, and other transcendentalists are included. Rich gleanings from the writings of such twentieth century luminaries as Shaw, Lafcadio Hearn, Mahler, Maeterlinck, Ibsen, Yeats, and George Russell (AE) are given the reader. (Beautiful is AE's tribute to William Quan Judge in the chapter called "Ireland's Literary Renaissance".)

In the chapter "The Religious Age", beliefs of the major religions of the world in reference to reincarna-

\**Reincarnation: The Phoenix Fire Mystery*, compiled and edited by Joseph Head and S. L. Cranston, Julian Press, Crown Publishers, Inc. New York, cloth \$10.00.

tion are reviewed.\* Buddhism with its adaptations to national character—Indian, Chinese, Japanese, Tibetan, etc.—is particularly well drawn with modern exponents like Suzuki, Christmas Humphreys, and Alan Watts effectively quoted. These are some of the divisions of the book that lead up to the one called “The Theosophical Movement and the Reincarnation Renaissance.” And this is the “Caravan’s” latest “port of call.”

The Theosophical Movement and the Reincarnation Renaissance section is well done. Theosophists can feel pride in this. HPB—her life, her mission, and stupendous achievement—is sketched with admirable respect and honesty. (The Coues calumny, for instance, is mentioned and the retraction by the *New York Sun* reproduced.) The strong tribute by William Stewart Ross, editor of the *Agnostic Journal* in HPB’s time, is also printed. The far-flung influence of HPB through *Isis*, *The Voice of the Silence*, *The Secret Doctrine*, and *The Key to Theosophy* is made abundantly clear through commentaries on and well chosen excerpts from these works. HPB is referred to not only in this section but throughout the book. W. Q. Judge and his *Ocean of Theosophy*, as well as quotations from articles of his, are given excellent space. Quotations from such thinkers as William James, James Joyce, T. S. Eliot, Stromberg, Einstein, and Gandhi, all of whom came in contact with Theosophy in some form—(*Voice of the Silence*, *Bhagavad-Gîtâ*, *Isis*, *The Secret Doctrine*)—attest to the potency of thought-seeds planted by HPB and her co-workers in the movement. Several references are made to *Blavatsky Collected Writings*. Seventy-one pages compose this section of the book. It can indeed be called the high point of the anthology with the purpose as well as cosmic necessity of reincarnation being defined by Judge as “the experience and emancipation of the soul [that it may raise the whole life] up to the stature, nature, and dignity of conscious god-hood. The great aim is to reach [complete] self-consciousness.”

The reading of the well selected literary extracts reproduced throughout the book brings the authors out of their shadowy pasts into contemporary focus. They become vital thinkers who kindled fires of self-knowing not only for their own respective ages, but through their writings illumined dark spots in the journeys of the pilgrims in succeeding eras. Great credit must go to the editors for their painstaking research, careful selectivity, and scholarly presentations.

The list of luminaries of our age who were influenced by the *Bhagavad Gîtâ* is impressive. Who could sneer at the intellectual integrity of an Oppenheimer who learned Sanskrit to read the *Gîtâ* in the original, or a Gandhi who found spiritual strength (after contact with London Theosophists) and courage in this ancient work?

From Winston Churchill’s rather wistful, tongue-in-cheek speculation that “It is conceivable that I might

well be reborn as a Chinese coolie. In which case I should lodge a protest,” to Eugene O’Neill’s closing lines of *The Great God Brown*: “It’s only our lives that grow old. We are where centuries only count as seconds, and after a thousand lives our eyes begin to open”, the consideration Twentieth Century notables have given reincarnation is heartening.

Pity the scoffer who can resist the compelling ideas of this book which would be of invaluable service in any library, public or private, for reliable reference on the teaching of reincarnation through the ages.

## AND WE QUOTE . . .

### “Our New Year”

We Theosophists . . . would prefer another day for our New Year. . . . The first of Januarius was ever more sacred to Janus than Juno; and *janua*, meaning “the gate that openeth the year,” holds as good for any day in January. January 3, for instance, was consecrated to Minerva-Athene, the goddess of wisdom, and to *Isis*, “she who generates life,” the ancient lady patroness of the good city of Lutetia . . . . It is January the 4th which ought to be selected by the Theosophists—the Esotericists especially—as their New Year. January is under the sign of Capricornus, the mysterious *Makara* of the Hindû mystics—the ‘Kumâras,’ it being stated, having incarnated in mankind under the 10th sign of the Zodiac. For ages the 4th of January has been sacred to Mercury-Budha, or Thoth-Hermes. Thus everything combines to make of it a festival to be held by those who study ancient Wisdom. . . . The day seems in every way more appropriate for us than January 1, the day of Janus.—(*Lucifer*, V, 29)

—H. P. BLAVATSKY

### Religion Itself

Religion itself, apart from creeds and churches, is a recognition and observance of the basic laws of the universe. — Henry T. Edge, *Theosophy & Christianity*, p. 4 (*Theosophical Manual* No. 12)

### A Royal Compassion

There is within us always a grand inspiration, a breath and force from the Innermost, which no limitations nor yardstick ideas nor intellectual criticism can touch. It may be called the Love of the Supreme; for it is a royal compassion which is the heart and essence of all existence. To gain the knowledge that would save him, a man need not open any book nor once lift his voice in prayer, nor wait to be born again or forgiven by any personal god; nor reach out in any way for help from outside himself. It is himself who must forgive himself, resting in the Law that controls all life; falling back in confidence upon the stronger, the eternal side of himself; holding himself through imagination in divine realms of thought; feeling himself a part of the everlasting beauty.

—Katherine Tingley, *The Gods Await*, p. 19

\*Of the evidence given in this section that of the Christian Teachings on the subject seems to be weakest. This perhaps is caused by the early councils of the Church and the unabashed tampering with the biblical scriptures.

### The Unwritten Resolve

We have been told a little of the importance of this season in a cosmic and in a human sense: a time when chelas of high degree are passing through difficult initiation, the fruit of which, if the trial be met successfully and the aspirant made one with his own inner god, brings the sublime guerdon of more effective, more purposeful, work for humanity.

It is this sacred and joyous truth that is the background of our thoughts in these early days of the New Year, knitting us in closer companionship. It is a time of spiritual uplift, spiritual rededication.

The New Year! It is not that we must say: I promise! I resolve! I take oath! I vow! It is *to be*—to pass beyond the promise, the resolve, the hope, the aspiration, and *BE*—to pass beyond our dead selves and rise renewed in the Self that is Eternal.

Man and all he calls Life is compounded of the results of Motive. Motive is of the essence of Ethics; and Ethics is woof of a Universe of Action. When we aspire, we surrender. When we love we renounce.

There is the vow—wordless. There is the resolve—unwritten. Were we *to be* one with the New Year we would have attained all that it held. The secret of its being and our being would be one.

—W.E.S. in the Theosophical Club's *Lucifer* IV, 7

### Trailing Clouds of Glory

In a Wordsworthian sense, every child is crowned by the aura of the divine, and has in his eyes some recognition of having lived before, some glint of an ancient wisdom distilled into the very essence of his response to the furniture of the world. Yet every human being, growing out of the child-state, loses those intimations. How are we to recover them compatibly with the integrity and self-consciousness that we must bring to every level and aspect of our human experience? This necessitates further work upon the whole of one's nature. Where we do not know, we may discard the dogmas that claim to know. There are those who insist that man is merely a fortuitous concurrence of atoms—in the name of a science which would be disowned by the greatest, most agnostic and creative scientific thinkers. There is the dogma derived from religion that man is a soul created by an anthropomorphic being at a certain point of time and consigned to eternal hell or heaven, and there are other corruptions of thought such as transmigration into animal form.

When a person discards dogmas and starts with the standpoint of genuine unknowingness, combined with a willingness to learn, he has taken a stand that is truly individual, yet within the context of all mankind. Then, as he works upon himself, he must find out what is unique and gives continuity to himself. At the same time, further growth in this quest will only be possible when he can truly dissolve the sense of separateness between himself and other beings. When the barriers fall away, his love can become almost limitless in scope. He can feel the pain in every human heart and enjoy the world through the eyes of every human being.

Clearly, this cannot be done by a person except at some specific level and cannot be done totally within any short-term curve of growth. We would need a number of births to attain that degree of universalization wherein we could merge the universal and the individual and also maintain stasis throughout the different levels on which we have to communicate with widening or narrowing circles of human beings. In that sense, what is self-validating at one level could only become wholly valid and be a fully embodied truth when one's whole life revolves around it.

—From "Reincarnation and Silence", in  
—Hermes, (U.L.T., Santa Barbara, Calif.)

September, 4, 1976

## THE CHRONOLOGY PROBLEM

Readers of the *Eclectic*, September 1977, may recall the item on page 7 about the chronology of the yugas, or ages or periods of time, as outlined in the theosophical teaching. Dr. J. H. Dubbink, editor of *Theosophia* (The Netherlands), had pointed to some confusion as to exact data on this subject, and indeed divergent views on it other than those given in H.P.B.'s *The Secret Doctrine*, and he asked readers for possible clarification. In response, we print, with permission, a letter from John P. van Mater, Librarian, Theosophical University Library, (TS Pasadena), and Dr. Dubbink's reply thereto.—Ebs.

October 21, 1977

Dear Professor Dubbink:

I have read with interest your reactions to the figures given by Geoffrey Barborka in his recent work *Peopling of the Earth*, particularly with reference to the length of the various root-races. As I myself have been doing research along these and similar lines, it occurred to me that the following thoughts might be of interest to you. Feel free to use them in any way you please.

It appears that Mr. Barborka accepted as gospel the material given in the article recently unearthed, [and published in *The Theosophist*, March, 1958, p. 367], described as being in two handwritings, part in H.P.B.'s well-known script and part in a larger, rounder handwriting. It is also described as being fragmentary, i.e., some portions missing.

Putting aside the question of handwriting, etc., what is of prime importance is that the 'facts' given in the article are contradicted in numerous places in *The Secret Doctrine* (1888) which is generally considered to be the major effort on the part of H.P.B. and her teachers to set forth the principles of the ancient wisdom. In volume II, page 710 (original edition), H.P.B. gives some figures for the geological ages that she says "harmonise with the statements of Esoteric Ethnology in almost every particular." On page 712 she speaks of the first two and one-half races as having existed during the Primary Era. When we consult her chart we see she is referring to a date at least 75-100 million years ago, and probably much more. Incidentally, Dr. de Purucker believed that the human forerunners began coming in between 130 and 150 million years ago.

But in the newly discovered article and in Mr. Barborka's book, the date given for the beginning of the *first* root-race is but 18 million years ago. This

figure of 18 million years is explained by H.P.B. in the *S.D.* (vol. II, page 69) as referring to Vaivasvata humanity; and on page 211 of the same volume, she links Vaivasvata Manu with "the first intellectual Race, the Third." These statements are the basis for the generally accepted round figure of "18 million years" ago as referring to the inflaming of man's mind by the mânasaputras in mid-third race (see *S.D.* II 250-51, 254-5, 261). More instances could be cited.

In my opinion there can be no question which tradition should be followed, H.P.B.'s *Secret Doctrine* and the commentaries thereon by Dr. de Purucker, a close and faithful student of H.P.B.'s writings, or the contents of a hitherto unpublished and fragmentary article, only parts of which are said to be in the handwriting of H.P.B.

With all good wishes,

Yours sincerely,

(Sgd.) JOHN P. VAN MATER

Bilthoven, Oct. 30, 1977

Dear Friend,

Yesterday I received your letter dated October 31. I am very glad—yours is the only serious reaction I received.

Let me state at the outset, that I cannot subscribe to the conclusion in your last para. Why?

If you look up the passage from the BSL [*Letters of H. P. Blavatsky to A. P. Sinnett*] p. 194, you will see that HPB describes some aspects of her writing the *SD*. She sees in the "astral light": SETH . . . his years meaning at one and the same time the length of the solar year in that period, the duration of his race (first speaking human sub-race of the 3rd Race) and many things more—(too complicated to tell you now). If I understand this passage well it seems that:

(A) the material mentioned was meant to be incorporated in the *SD*—but we do not have it;

(B) there was still more material on this topic given to HPB, which she cannot mention—and is not in the *SD*.

ERGO: for some reasons the exoteric brahmânical chronology was preferred above the informations given to HPB when she was writing the book.

BUT: since we know this, it should be clear that at least these passages in the *SD* about the chronology of Races, periods, cycles (duration of the solar year!!) conceal far more than they reveal. In the *SD* are mentioned besides the brahmânical "ages" other ones. E.G., II. 52 footnote: 108 is called an "occult age". "Astronomical periods" represented by patriarchs are hinted at in *SD* II, p. 391 footnote—vaguer than in the BSL passage.

MY CONCLUSION: all passages in the *SD* on chronology are given as a sort of material or field to exercise the intuition of the students, not as an authority to be followed in contradistinction to other authoritative passages. The word "disaster" was used to point to this

sort of "Void", not in some "Bardo", but in our occult literature and our "occult" organs and senses.

As far as I know, only one serious student of HPB, Capt. Bowen in the pamphlet "HPB On How To Study Theosophy", gives some valuable hints on this topic. To tell you the truth: I prefer one of the First Generation of students to people of the second or third generation, as GdeP was.

Of course this does not at all solve the problems about the article used by Barborka, neither those of the series 4:3:2:1-full stop; and 4:3:2:1:2:3:4 in the *CW*, VI, p. 117.

AGAIN: I prefer with the first fundamental principle mentioned p. 14 of the *SD* I, to state that in my present state of ignorance and organic disability the reality on occult chronology cannot be verbalized, but only dwarfed by my speculations and calculations.

Nevertheless: many thanks for your letter and your articles in *Sunrise* which I always read with great interest.

With best wishes,

Sincerely,

(Sgd.) D

#### Further Comment on Chronology

Miss Willy Schmit of The Hague, Holland, writes (Oct. 30, 1977):

"Concerning the subject of chronology mentioned first by a reviewer of *The Peopling of the Earth* in your issue of July 1977, No. 41, and later by Dr. Dubbink, I came upon a passage in letter No. CXVIII, page 245, of *The Letters of H. P. Blavatsky to A. P. Sinnett*: ' . . . Nor shall your great mathematician Elliot do you any good in the calculation of *duration* as you want him for he has not the ROOT number *which cannot be given*.' (Last underlining by me). As far as I know later writers have not given more evidence about this subject."

## SEND IN YOUR QUESTIONS

Question—In a review by Richard Brooks in *The American Theosophist*, August, 1977, of Judith Tyberg's *Sanskrit Keys to the Wisdom-Religion*, he states: "some terms (dharma, buddhi, prâna, jîva, skandha, yoga and yogin, sannyâsa, paramârtha and samvrti, mahat, and klesa) are not particularly well explained, and two (sunyatâ and the 12 nidânas) contain rather serious errors. There are other errors as well; e.g. in Sanskrit pronunciation and transliteration, in derivation of Sanskrit words from verbal roots, and in the dating of Âryâ-sangha (misspelled as Âyasangha; cf. *Secret Doctrine*, V, 412n, Adyar edition), among others. And it would surely be astonishing to Vedântins, who have argued against one another for centuries, to learn that the three main schools (Dualists, Qualified Non-Dualists, and non-Dualists) all 'teach the same fundamental truths but interpret them from different points of view.' (p. 101)". I would appreciate your comment on this.

Judith Tyberg—This review of *Sanskrit Keys* is in-

teresting. I've checked the terms referred to as errors but find they follow H.P.B. and G. de P.'s Glossaries. Evidently Leadbeater sees them differently. There are the two views in Buddhism—Hīnayāna and Mahāyāna, so that can account for variety in interpretation. H.P.B. and G. de P. usually follow the Mahāyāna.

(*Eclectic* Editors' comment: We feel the above modest reply needs an additional word. Dr. Tyberg on a three-year scholarship at Benares Hindu University studied Sanskrit, Pali, and Indian Religions and Philosophies, as well as Cultural History of India, and received from that university the Masters degree in Indian Religion and Philosophy. She is now Professor of Sanskrit and Indian Religion and Philosophy and Literature at the College of Oriental Studies, Los Angeles, California, and in 1974 was appointed to the Field Faculty for Graduate Studies of Goddard University, Vermont. It is evident that the reviewer in the *American Theosophist*, though perhaps a Sanskrit scholar in his own right, has been greatly influenced by interpretations of Mr. C. W. Leadbeater, whose writings, students of Theosophy recognize, widely diverge from and often misinterpret the teachings as first presented by H. P. Blavatsky. We prefer Dr. Tyberg's definitions, which are in line with traditional Ancient Wisdom and thus worthy of study.)

## ITEMS of INTEREST

### German Translation of The Mahatma Letters

Adyar-Verlag (Postfach 653, Wartingergasse 31, A-8011, Graz, Austria), has recently issued *Die Mahatma-Briefe*, translated by Dr. Norbert Laupert, covering the letters from the Mahātmās M and KH to A. P. Sinnett and A. O. Hume, between the years October 1880 and February 1882. In this edition they have been arranged in chronological order. The price is DM 44, sFr 44, oS 298. We hope to have a review in a future issue of *Eclectic*.

### Courses at Krotana Institute

Radha Burnier (daughter of the late N. Sri Ram) will be the featured speaker at the winter semester at the School of Theosophy, Krotana Institute, at Ojai, California. She is Director of India's famous Adyar Library, Research Center and Repository of ancient manuscripts, distinguished classical Indian dancer, and a Sanskrit scholar. Her subject at the Institute will be: Rāja-Yoga: Science of Self-Realization. Other speakers and their subjects are: Oliver I. Greene: Man, God, and the Universe; Geoffrey A. Barborka: *The Secret Doctrine*: Its Kabbalistic Aspects; Virginia Hanson: Today's Encounter with the Wisdom of the Ages (a continuation of the study of the origin and contents of *The Mahatma Letters*); Stephan A. Hoeller, C. J. Jung's Seven Sermons to the Dead. Outstanding visitors who will take part in the Spring program are: Sri M. P. Pandit of the Sri Aurobindo Ashram in India, whose subject will be The Spiritual Life: its Philosophy and

Practice; and V. Wallace Slater, former head of the TS in England. His subject: Hatha Yoga and Rāja Yoga.

### How the Secret Doctrine was Written

As we go to press we have received from Boris de Zirkoff, visiting the Headquarters of the Theosophical Society at Adyar, India, an advance printing of his "Historical Introduction to Appear in the Two-Volume 1978 Edition of *The Secret Doctrine*." Titled "Rebirth of the Occult Tradition," it is a monograph of some 78 pages, with illustrations of HPB, WQJ, Olcott, Countess Wachtmeister, Dr. Hübbe-Schleiden, the Keightleys, Mary Gebhard, facsimiles of some parts of the Masters' letters, and facsimile pages of manuscript drafts of Volume I of the *S.D.* There are also some pages "Concerning Volumes Three and Four of 'The Secret Doctrine'," which should prove titivating to students of the *S.D.*

We quote for our readers' interest the final paragraphs of Mr. de Zirkoff's study:

"In the light of existing evidence, both published and traditional, it is therefore obvious that the principal sources of *The Secret Doctrine*—and this applies to many other portions of H.P.B.'s literary output—are collectively the Brotherhood of Adepts whose direct Messenger she was, and individually two or more of the Initiates belonging to this Brotherhood, and who chose to unveil in our present era a certain portion of their traditionally hidden knowledge for the benefit of those who were ready to receive it.

"The vehicle—man-made and therefore imperfect—which was to serve for the widespread dissemination of these truths was The Theosophical Society, founded in 1875 on direct orders of the Brotherhood. In spite of its many failures and shortcomings, it still remains, as an overall movement, the best exponent in this world of ignorance and confusion, of the ageless teachings of the *Gupta-Vidyā*. To be true to its original intent, faithful to its foundation-principles and pregnant with truth for the sake of the future, it is imperative that it should preserve inviolate that body of 'direct teachings of the Secret Doctrine' which have been entrusted to its care by the real Founders of the Movement—the Adepts of the trans-Himālayan Brotherhood. We as students and workers in that movement have a duty to perform, and a mandate to carry out, namely, to preserve the purity of that system of thought and the coherence of that body of teachings which have been handed down to us as a spiritual heritage by those who chose to place them in our hands."

### Pasadena Edition of the S.D.

Interestingly enough, the same mail has brought us notice of the Pasadena TS edition of HPB's *Secret Doctrine*, "now available in a new and readable facsimile of the original 1888 edition." Cloth \$15.00, soft-cover \$10.50. Their advertising circular declares: "Many decades have passed since the first copy of *The Secret Doctrine* came off the presses in 1888. Today, after numerous reprintings and translations into modern Euro-



pean tongues, the S.D. is universally recognized as the authentic sourcebook in the field of metaphysics."

But why, may we be permitted to query, so many current reprintings of the S.D. and other standard theosophical books by different Theosophical Societies and publishing houses? Is there no way to 'get together' on this to avoid duplication? It was suggested at the N.Y. 1975 Convention celebrating the 100th anniversary of the founding of the T.S., that definite co-operation along publishing lines be encouraged and that perhaps a sensible way to further this would be for representatives of various T.S. societies to meet at least annually for discussions. To date this has not happened. And perhaps for what may be considered practical reasons by some, there is no real desire to do so.

As an example in point touching on this overall problem, we quote from: Greenwalt, *California Utopia: Point Loma*, p. 21, fn. 26: "'Charles James Ryan', *The Eclectic Theosophist* (March 15, 1976), p. 4. Two new editions of Ryan's *H. P. Blavatsky and the Theosophical Movement* appeared in the same year from two different publishers: (Point Loma Publications, Inc., San Diego, 1975), which has appendices, including 'Later Point Loma History,' by the publishers, and (Theosophical University Press, Pasadena, 1975), which has changes made by Ryan as of 1946."

## From Letters Received

*Dr. Emanuel Pekelis, Jasper, Alabama.*—Referring to the article on Faith in the Reader's Notebook (*Eclectic*, No. 43, 1977), the quotations referred to are very instructive. May I humbly submit for your attention an incontrovertible fact or two, diminishing not in the least the value of the contribution of Mr. S. A. Tarryton? I know of a number of very respectable people who have abandoned endeavoring to find 'knowledge' or 'grace' (if there be such a thing in Theosophy and the Ancient Wisdom) after countless fruitless attempts. I have never seen it mentioned in black on white: there are fundamental differences between *verbalized vs. un-verbalized knowledge; knowledge acquired by personal experience vs. such other as may be absorbed at the feet of the Master; knowledge of "where to look it up" vs. the actual acquaintance with the given subject matter.*

All through my life I have had tribulations. Not the least of them were endless series of examinations. First in general College Topics and later in the Medical Professional Subjects. How does one keep a whole encyclopedia at the tip of one's fingers? Well, one can't, and I did not even try to. I learned pretty soon to rely upon my intuition. What are the ten most important questions I myself would ask of a candidate? This 'trick' has never failed me. Thus, whenever I'm confronted with an insoluble problem (especially in medicine) I put my best reflections in black-on-white and sleep over it. Next day or two I exhume that horror sheet of nightmares and apply myself to it as though I were an over-

zealous censor or hypercritical editor. This too has yet to fail me.

Then there is a third aspect to this 'adventure into the unknown'. Generally speaking, we tend to over-estimate the fact that we cannot demonstrate and prove that knowledge *can* be inherited. Even before getting acquainted with Theosophy, as a Galenic physician I became dissatisfied with our approach to the education of children and the study of human behavior. . . .

Was human behavior acquired or inherited? This question, as materialists, we could never adequately examine, let alone settle. *Now* I know where it was that we went 'off the beam'. But *then* I did not. It does not matter now, for the point I am trying to make is different. In the early '30s of this century I spent a couple of years in a tubercularium for children. I was in charge of 250 whose ages varied from 8 months to 13 years. I got acquainted with kids. It was a heart-rending experience but I benefited a lot. I learned that Galenic medicine was wrong. I nearly went off my rocker because I had nothing to replace it with. When much later I got acquainted with the record of Paracelsus I was ready for a new hero-worship.

Now let me summarize: children of course bring a whale of a lot of 'unverbalized knowledge' along from a previous incarnation. The problem is how to tap it, how to teach them to do just that, and how to make them like the process. I found out pretty quickly that just as soon as you offered them something to do together they liked it: they were *so* lonely. So we started meditating together (for some psychopathic reason people call it "Transcendental" now). Concentrate on a given subject and then 'still the mind'; oh, for 15 minutes perhaps. After that get busy with something different for the rest of the day, go to sleep, and lo and behold, in the morning you wake up with an answer clear in your mind.

I do not believe I am gifted with some extraordinary capacity or power, simply because in that tubercularium I had sessions with perhaps 15 kids at one time in order to convince them that the discipline I was trying to teach them was not an imposition of something foreign to them: all of it was there, deep in their own hearts, and all they had to do was to wake up to it. The point is that the majority *did*. I claim no merit in the matter.

What was my own benefit? I learned how to awake my 'Muses' any time I wanted to do so, or needed them.

## CONTRIBUTIONS

The following contributions have been received since our last report in the November 1977 *Eclectic*: J.N.S., \$10.00; R.H., \$15.00; C.M.J., In memory of her sister Marjorie M. Myers, and Ila Barborka, \$50.00; R.C., \$30.00; C.L.L., \$7.00; R.H., \$15.00; D.B.H., \$20.00; Anon., \$67.50; D.B.v.d.S., \$25.00; T.A., \$50.00; D.L.G., \$15.00; D.McD., \$50.00; W.J.P., \$5.00; R.H., \$20.00; N.A., \$50.00; I.S., \$100.00; V.U., \$100.00, Anon., \$100.00 (for E.B.'s "Index") To all these generous friends and others through the years, our heartiest thanks and our best wishes for the New Year. May the Light of this season linger long in the hearts of all!